



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

setting forth the elements of the soul's communion with God. The former magnified the sacraments as sanctifying the soul; the latter magnified the soul as sanctifying the sacraments and expressing itself in practical activities. Some of the twenty-six propositions taken from Eckart's writings and condemned concern fundamental judgments, and could not have been affirmed by him if he had been a mere imitator of the angelic doctor.

On the other hand, our author emphasizes unduly Eckart's indebtedness to Neoplatonism as interpreted by Pseudo-Dionysius and Erigena. He finds his "system impregnated with the thoughts of Dionysius," and that "in all essential points he is in accord with Plotinus and Proclus." It is sufficient here to say that concerning the heavenly hierarchies, so prominent in Dionysius, the ladder on which the divine descends upon the soul and ascends from it, Eckart's writings are silent. He also differs from his predecessors in ignoring the mystical stages by which the soul makes its ascent to the pure vision of God, and substitutes the immediate upreach of the soul through self-separation from the world, the *Geschiedenheit* of which he speaks so often.

The author's purpose to present an analysis from the philosophical aspect explains his failure to expound the relation which Eckart sustains to the earlier mediæval Mystics, Bernard and the Victorines. He, however, promises in a second volume, which is to take up Tauler and the later German Mystics, to discuss Eckart's relation to Luther. It is noticeable that in the long list of authorities which Delacroix cites not a single English work is included. In fact, there has been no work on Mysticism in English except Vaughan until Inge gave us his appreciative study.

DAVID S. SCHAFF.

LANE SEMINARY,  
Cincinnati, O.

DIE VERHEISSUNG DER EUCHARISTIE (Joh. VI) BEI DEN VÄTERN  
Historisch-kritisch dargestellt. Von VALENTIN SCHMITT. I:  
Grundlegung und patristische Literatur bis Constantin, ein-  
schliesslich der Alexandrinischen Schule. Würzburg:  
Göbel, 1900. Pp. 121. M. 2.

THIS work is printed as the more important half of a treatise on the prize-theme "A Historico-Critical Presentation of the Patristic Exegetics of John 6:25-60." The title of the work, "The Promise of the Eucharist," anticipating the conclusion reached, hints at a method

rather apologetic than exegetical. The *Grundlegung*, covering fifty pages, includes a somewhat diffuse introduction to the passage, and its interpretation, in which Albert the Great is quoted five times on a single page (p. 36). The author shows partiality for the Vulgate, draws freely upon the Scholastic sophistry, and finds throughout the passage the doctrine of transubstantiation.

From vs. 27 on, he says, Jesus presents the "imperishable food" as the eucharist, unfolding the teaching gradually until in vs. 51<sup>b</sup> "the mystery of the eucharist is expressed with perfect clearness. . . . The Fathers unanimously explain vss. 51 ff. of the eucharist, as well as the Catholic exegetes with few exceptions. The majority of the Protestants see in the passage only a purely spiritual appropriation of Christ," etc. The important bearing of vs. 63 he explains away, and concludes that the whole discourse contains the single subject of the promise of the eucharist, while admitting that the majority even of the Catholics interpret vss. 27–51<sup>a</sup> spiritually rather than sacramentally. The ordinary arguments for the Protestant and Catholic views are briefly treated, but with little attention to the weighty objections against any reference in this passage to the eucharist. (See especially Dwight's edition of Godet on *John*.)

Thus in his *Grundlegung* the author suggests what he will find in the Fathers. In clear and obscure passages he reads with monotonous regularity the language of transubstantiation, deriving it from John, chap. 6. On a passage in the Didache, chap. 10, which reads, "Didst give food and drink unto men for enjoyment, . . . but didst bestow upon us spiritual food and drink and eternal life through thy Son" ( $\delta\alpha\tau\omegaν\tauαδόςσου$ ), he says: "This is a real nourishment, because separated into food and drink and contrasted with ordinary earthly food. It is the eucharistic food, because given by God by means of his Son (*mittelst seines Sohnes*), i. e., so that his Son himself is this food." Twice in this passage he renders  $\delta\alpha\tau\omega$  by *mittelst*, but just before has naturally rendered  $\delta\alpha\tau\omega\text{Iησοῦ}$  by *durch Jesus*. Even if the reference be to John, chap. 6, which, as he admits, the matter of dates leaves uncertain, it indicates no more than a limited use of terms possibly suggested by John. Sometimes the Fathers evidently regarded certain expressions in John, chap. 6, as best explained by the eucharist, but not as necessarily referring to it.

On p. 89 Athanasius is quoted as saying that Jesus promises to give his flesh and blood spiritually ( $\piνευματικῶς$ ); but this word, on which the sense turns, is translated by the author *vergeistigt*, i. e., as

spiritualized food, thus perverting the sense even here to mean transubstantiation. The last quarter of the work (pp. 91-120) is devoted to Cyril of Alexandria. Considering his character, somewhat fulsome praise is accorded this Father. But his copious commentary on John, chap. 6, in terms which, if it be granted that by *εὐλογία* he means eucharist, may in some instances be made to favor the Catholic view, seems in the author's eyes to cover a multitude of sins.

The work shows research and industry upon a difficult and important subject, and from the Catholic standpoint may claim considerable apologetic value. While exegetically its conclusions are generally debatable, it may well stimulate to a new investigation of the Fathers upon its theme.

HENRY MARTYN HERRICK.

DUNDEE, ILL.

LE GRAND SCHISME D'OCCIDENT. Par L. SALEMBIER. Paris : Lecoffre, 1900. Pp. xii + 430. F. 3.50.

THIS is the fourth volume in "The Library of Instruction in Church History." The purpose of the series is the elucidation of the chief crises in the history of the church.

The great schism lasting forty years (1378-1418) the author regards as one of the most deplorable events in all history. In the treatment of the subject he takes for his motto the rule of Cicero, repeated by Leo XIII. The first law of history is: Never affirm anything that is false; never conceal anything that is true. But this is a difficult, even a dangerous, rule for a Romanist to adopt, because the limitations within which he must think and write are unalterably fixed. All truth lies within these limitations, all error outside of them. It is only as thus interpreted that the rule can be applied. But the Romanist so hampered can never have the freedom that the Protestant enjoys, and this accounts, in part at least, for the comparative barrenness of Romanism in modern literature.

Thus shut in, M. Salembier in his treatment of the great schism has done as well as could be expected. But upon almost every page his bias is in evidence. For example, in the third sentence of his preface he tells us that "at the same time heresy raises its head, and produces Wyclif and John Hus, who in their turn prepare the way for Luther."

The author's main proposition is, perhaps, to show that, if the papacy can go through such an appalling crisis as the great schism, extending over so many years, its divine origin, its unity, and its necessary perpetuity are thereby demonstrated.